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FREEMASONRY IN EGYPT.

A few observations upon this subject, from one who has just returned to England, after a lengthened stay in Egypt, may not be uninteresting to the numerous brethren who are subscribers to your valuable journal. Although Freemasonry was not actually originated in Egypt, yet it is well known that the Egyptian nation was of the first that sought to be initiated into its mysteries and privileges, and so universally was it diffused over the country, that even to this day many of the ordinary modes of salutation by the people may be clearly traced back to ancient Freemasonry, for they are manifestly imperfect copies of some of our signs. With these facts before us, it does appear strange that we do not find any old lodges in the country, but since the days of Pythagoras, and other ancient philosophers, who were real working Masons, and whose great delight it was to scatter far and near the principles of Freemasonry, many centuries have elapsed, during the latter part of which time the old, ardent spirit of our brethren forefathers appears to have almost died out: It was extremely gratifying to me to find that a revival of our institutions had been progressing in Alexandria since the first modern lodge, "Pyramid" was instituted about eight or nine years ago, under the Grand Orient of France; then followed the St. John's No. 199, under the Constitution of the Grand Lodge of England, and the Lodge Ecossais, No. 166, which all continue in a flourishing condition. Of Italian lodges, three have been established, and kept up—viz: the Nuova Pompaja, Mæris, and Abraham Lincoln.

The majority of the brethren in Egypt decidedly prefer the mode of working used in lodge to be that sanctioned by the Grand Lodge of England—hence from the St. Johns has sprung the Zetland—and the Italians are most anxious to open a lodge of their own, under the English Constitution, similarly. Several have been established at Cairo, and among the most flourishing may be